

O U T L I N E

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C O M M E N T A R Y

O N

R. P. H. M. C.

Revelations

REVELATIONS XI. 1—14.

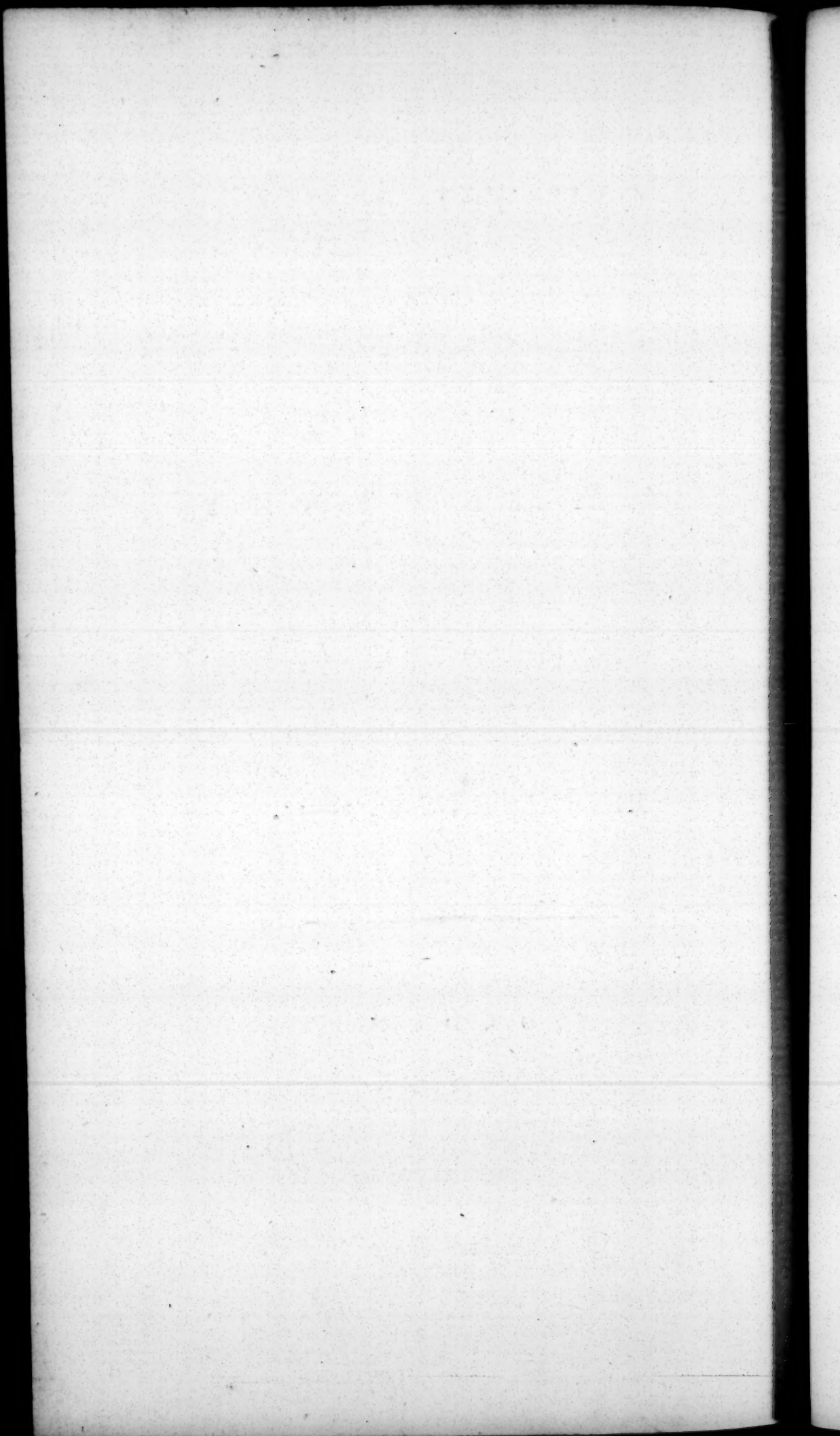
L O N D O N :

P R I N T E D F O R J. J O H N S O N ,

S T . P A U L ' S C H U R C H - Y A R D .

M . D C C . X C I V .

[P R I C E N I N E - P E N C E .]



O U T L I N E, &c.

IN the following sketch I must suppose my reader acquainted with Mr. Evanfon's * mode of calculating the forty-two months, that is, the twelve hundred and sixty days, or years, assigned for the duration of the fatal apostacy from the pure religion of Jesus Christ; and to admit that both the rise and fall of this portentous evil, hath been, and will be, gradual; and that, as its first establishment was accomplished in the year 325, when Constantine presided in the council of Nice, from which moment it gradually advanced to its highest pinnacle; so its decay commenced 1260 years afterwards, in the year 1585, when the Dutch were assisted by England to maintain their independency, civil and religious, against the monarchy of Spain; since which time, at the regular interval of 1260 years from every encroachment upon religious liberty, corresponding instances of emancipation have taken place.

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* Evanfon's Letter to Bp. Hurd, p. 59—68. Ed. 2. 1792. App. I.

I must likewise suppose him to allow that the *wild beast* described in the Apocalypse as having *seven heads, and ten horns*, means the civil power (as far as it is connected with the ecclesiastical) of the western division of the Roman empire in Europe.* It will be necessary to particularize the countries of which this portion consisted. Britain, Gaul, Spain, Italy, and Illyricum. All the territory west of the Rhine, and south of the Danube, as far as Turkey. The great potentates at present comprehended within this extensive district, are, 1. Great Britain, 2. Holland, 3. The royalist party in France, 4. Portugal, 5. Spain, 6. Sardinia, 7. The Pope, 8. Naples, 9. Austria, 10. Prussia, whose dominions within the prescribed boundaries are Cleves, Juliers, Meurs, Gelder, and Neufchatel. These great powers of Europe we have lately seen most wonderfully and unexpectedly combined: and it is no less remarkable that Russia, Sweden, † and Denmark, have maintained a perfect neutrality; and the German

* Mr. Evanfon's Letter, p. 39.

† This is the more worthy of notice, as Russia engaged to supply large subsidies, ten sail of the line, and whatever troops might be wanted to support the cause of the allies; and as death, by the hand of Ankaström, deprived the combination of a zealous support in Gustavus III. of Sweden.

man principalities to the east of the Rhine, and north of the Danube, which are not at the absolute disposal of any one of the above-mentioned ten powers, or subsidized by the arch-treasurer of the holy roman empire, preserve themselves, as sovereign princes, entirely on the defensive. If Genoa, Venice, and the Swiss Cantons accede not to the league, they are republics; they are too inconsiderable to affect the balance of Europe, nor is it certain that all of them submitted to the roman yoke, any more than the unconquered mountaineers in the west of our own island. The duke of Tuscany, and the elector palatine of Bavaria, have been brought over at the instance of the emperor; and must be considered as one with him.

The woman represented in the seventeenth chapter, as seated on the wild beast, means the apostate church, supported by the civil power, in every nation throughout the above-mentioned district of the roman empire.

In the two first verses of the chapter, the angel instructs John to rise, and measure the *temple of God, and the altar, and them that worship therein*: intimating, that during the period which is the object of the vision, there would be

a party of christians, however small, who would acceptably worship the most highest. *But the court which is within the temple leave out, and measure it not: for it is given unto the Gentiles.* At the same time, in the neighbourhood of these worshippers, the ancient idolatry and superstitions of the heathen would be supported, by nominal believers in the gospel: with them the apostle was to have nothing to do. *And the holy city shall they tread underfoot forty and two months.* While genuine christians were paying their devotions in the confined area of the temple and inner court, the far greater space of the outer court and city would be polluted by real heathens forty-two months, or 1260 years, beginning with the presidency of Constantine in the council of Nice.

Ver. 3, 4. *And I will give power unto my two witnesses, and they shall prophesy, or teach, a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive-trees, and the two candlesticks, lamps, standing before the God of the earth.* The two witnesses I apprehend to be two symbolical persons, the opposites of the *woman* of the 17th chapter, and of the *wild beast*, which supports her, and is mentioned in the 13th chap, and in the 7th verse of the 11th.

11th. I understand them to mean, the principles of civil and religious freedom, of genuine government and religion, as far as they are connected : of a government and mode of worship congenial with the new covenant, founded on the rights of man, on the basis of liberty, equality, fraternity, and universal peace. They are said to be ‘ the two olive-trees—standing before the God of the earth.’ The appellation is borrowed from Zechariah iv. 11—14, who applies it to Zerubbabel and Joshua; the directors, the former of the civil, the latter of the religious concerns of the Jews, upon their return from Babylon. They are called likewise ‘ the two lamps’ from the same passage in the hebrew prophet, who denotes by the phrase of a lamp, the Jewish constitution, both civil and religious. These witnesses therefore appear to be the two luminaries of LAW and GOSPEL, ‘ standing in the presence of God,’ approved by him, destined to enlighten and regulate the conduct of mankind, and bear testimony to his perfections, and designs in regard to his creatures. They were to ‘ teach 1260 days, or years, clothed in sackcloth.’ In a state of degradation and mourning they were to utter their voices, and not be attended to. From the moment of Constantine’s conversion have not the

rights of mankind been subverted by persons from whom better things might have been expected ; by christian potentates, in defiance of the religion they professed : a religion, which if it had been suffered to operate, would have introduced among mankind every blessing of corporeal and spiritual liberty ; under whose guidance the magistrate would not have been the oppressor of his species, but a minister of good ; an approver of them who do well in every department ?

Ver. 5. *And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies ; and if any man will hurt them, he must in this manner be killed.* That system, that succession of men in power, who have injured the divine cause of these witnesses, have violated these excellent principles, and persecuted the individuals who supported them ; shall be overthrown by their testimony, consumed by the breath of their mouth. Error and tyranny shall be destroyed by truth.

Ver. 6. *These have power to shut heaven that it rain not in the days of their prophecy ; and have power over the waters to turn them to blood, and to smite the earth with any plagues as often*
as

as they will. Whilst they who support the genuine principles of government and true religion preach in sackcloth, the natural operation of the neglect they sustain will be fatal in the extreme. What mischief does an unwise government occasion to commerce, agriculture, arts, manufactures, population, and morals! What misery the effects of war, feudal vassalage, slavery, monopolies, arbitrary imposts, martial law, and every species of despotism inconsistent with the religion of Jesus! What blood hath been shed, what calamities endured, in consequence of intolerance, and a suspension of religious freedom! Few are the sufferings of humanity, if we except those which may, in some way or other, be traced to improper conduct in rulers civil or ecclesiastical*. The diction of the apostle is highly accurate, representing these outraged witnesses as inflicting the maladies, which, in the course of nature, the offence against true principles will induce. The prohibition of rain may signify either an interdict of *corporeal* comforts depending upon the fertility of the earth, and the

* 'Fools in power render the lives of their inferiors bitter, poison their pleasures, overturn all social order, spread thorns in the path of genius and virtue, and make this world a vale of tears.' *Zimmerman on Solitude*, p. 294, ed. 2.

the due application of *natural* objects—or, a dearth of *spiritual instruction*, which the absence of liberty gives rise to ; and the poisonous *doctrines* established by tyrants for the forced assent of mankind, may be typified by the conversion of water into blood.

Ver. 7. *And when they shall have finished, compleated, their testimony, the wild beast that ascendeth out of the bottomless pit, the sea, shall make war against them, and shall overcome them, and kill them.* When the principles of liberty, which have hitherto been confined to the speculations of men, who retired from the world to avoid persecution, shall be compleatly understood as a science, and sufficiently promulgated among mankind ; when they shall have arrived at such a state as to be reducible to practice, and incorporated in an actual code, the combined powers of the European western empire, under its last and pollarchical description, shall with the fury of a savage beast wage war against them*. The confederates of Pilnitz have

* ‘ Instant death to rebels taken in arms—decapitation, and confiscation, to the members of the departments, districts, and municipalities—military execution to the members of the national assembly, magistrates, and all the

have combated ' to put a stop to attacks made on the throne and the altar ;' that is, to restore despotism and superstition ; and consequently extirpate every trace of liberty*.

For a time
they

the inhabitants of Paris ; and total destruction to their guilty city. All places and towns whatsoever—shall incur the same punishments as those inflicted on the inhabitants of Paris ; their route shall be marked with a series of exemplary punishments justly due to the authors and abettors of crimes, for which there is no remission.' *Brunswick's Manifesto*. ' If ever a foreign prince enters into France, he must enter it, as into a country of assassins. The mode of civilized war will not be practised, nor are the French, who act upon the present system, entitled to expect it—The hell-hounds of war on all sides will be uncoupled and unmuzzled'. *Burke's Letter to a member of the national assembly*. Another project was to starve the French ; to exterminate them in any way, as *natural enemies* of the human race. And yet some complain of the sanguinary decrees of the Convention!!! The removal of the royal family from Paris, or the omission of stopping such a proceeding, was to be punished as a crime *for which there is no remission*. The martyrdom of the blessed king Charles I. ' nothing but the blood of the son of God can expiate.' *Form of prayer for 30th of January*.

* The committee of legislature of Massachusetts, one might almost imagine, were expounding this passage of St. John, when they said, ' We consider the present war of Europe as a war of principles ; a combination of kings, and nobles temporal and spiritual, against the equal rights of men, civil and religious.' Answer to the governor's speech, June 7. *Star*, July 26.

they have succeeded. Have they not silenced the voice of reason and religion throughout their several dominions ; and counteracted every principle of good government and the gospel to carry on this war ? More particularly with respect to France itself, have they not been the original cause, and the convention and French people their organ, for preventing the constitution, framed and accepted in that country, from producing its genuine effects, or being more than a dead letter ?* In theory, that constitution is founded on the rights of man ; breathes liberty, equality, and security to the person and property of every citizen, whatever be his religious tenets ; and tends to the production of universal peace. In practice, the nation is under an absolute military despotism, *for the present* ; every thing is in a state of requisition ; they are at war ; they are plunderers ; their confiscations are innumerable ; murder is familiar with their armies, and their revolutionary tribunal ; massacre with their populace. In regard to worship, deism is the order of the day ; every approach to the profession of christianity would be treated as fanatical, disaffected, and counter-revolutionary. In every other country the cry of the multitude against jacobinism is

* Append. No. ii.

is nothing but a savage war-hoop against freedom: a principle which may at this moment be said to be dead throughout the empire. N.B. The persecution is represented as carried on by the civil power; the *woman*, second *wild beast*, (xiii. 11.) or *church*, hath no acknowledged share in it.

Ver. 8. *And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom, and Egypt; where also our lord was crucified.* They may be said to have been embodied in the new constitution, which now lies a mere dead carcase 'in a street of the great city,' or, 'in the great and high street'—France, the most noted of the ten kingdoms for the profligacy and intrigues of its court, the despotism of its government, the superstition and intolerance of its clergy; whose monarch was stiled by the pope, *eldest son of the church*—of a city figuratively called Sodom, either from its being devoted to destruction; (See Isaiah i. 9, 10. xiii. 19, &c.) or from the unnatural and inconceivable object of adoration, its triune, mortal-immortal, immutably-changeable deity*; or from that abominable vice, the immediate consequence of celibacy
and

* Evanfon's Letter, p. 123.

and monastic vows, encouraged by this body politic. It is called Egypt, from the spiritual darkness and slavery prevailing there; and likewise the place, where also, as well as at Jerusalem, our lord hath been crucified, i. e. figuratively, by the apostacy of its inhabitants. See Heb. vi. 4. 6.

Ver. 9. *And they of the people, and kindreds, and tongues, shall see their dead bodies three days and a half; and shall not suffer their dead bodies to be put in graves: rather into monuments.* The whole empire shall see the French constitution in this lifeless state for three years and a half. The *days* must be interpreted *single years* in this as well as the third verse; *each day for a year*. Ezek. iv. 6. That is, most probably, during the war. For the exact exposition of this circumstance, when three years and a half begin or end, we must wait a short time. The dead bodies are not suffered to be put into monuments, all memorial of them is attempted to be obliterated by attacks upon the press, by drowning even the name of odious liberty in the cry of attachment to church and king, and silencing every remonstrance from policy or christianity against this most *just and necessary* war.

Ver. 10. *And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another, because these two prophets tormented them that dwelt on the earth.*

With what avidity was this war entered into! how great its popularity! with what anxious joy prosecuted! how extreme the exultation of the partizans of the allies upon the least glimmering of success! what associations, clubs, carousals!* What gifts have been employed! Not only by subsidies unprecedented, but by a mode unheard of in modern times, by voluntary contributions, has this war been carried on! and all to keep these witnesses in their departed state, to stop the principles of freedom, indigenous in England, transplanted thence to America, from taking root in France! They have, indeed, tormented the dwellers on the earth. From the time of Arius to this moment have they who maintained them been the torment of despots and their adherents.

Ver. 11, 12. *And after three days and a half, the breath of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them, and they heard a great*

* *Εὐφραυνουσιν*, a word connected with festivity. Luke xii. 19. xv. 23. xvi. 19.

great voice from heaven, saying unto them, Come up hither; and they ascended up to heaven on a cloud; and their enemies beheld them. After the conclusion of the war, which according to all present probability may employ France three years, or campaigns, and a half, that nation will return to a settled state; the theory of its constitution will be realized in the practice of its government, and in that manner revive; civil and religious liberty will stand upon their feet, and be advanced to the highest dignity, by exercising supremacy, and directing its rulers. At the same time the foes of freedom will be seized with the greatest consternation, and behold, without being able to impede, their progress.

Ver. 13. *And the same hour was there a great earthquake, and the tenth part of the city fell; and in the earthquake were slain of the names of men seven thousands; and the remnant were affrighted, and gave glory to the God of heaven.* At the same time that the witnesses complete their testimony, or contemporary with all the events recorded, ver. 7—12, a violent political commotion shall take place; and the apostate church, in one of the ten kingdoms, into which the European western empire was divided, as France, shall fall; and in the commotion, seven
thousands,

thousands,* or large bodies, orders, of men, shall lose their privileges and titles: and the rest, the unprivileged part of the community, affrighted at the progress of atheism, (the imputation of which, and its studious propagation by counter-revolutionists, will appear portentous to their cause) shall give glory to the God, not of our lord Jesus Christ, but of heaven; the creator, the supreme, the eternal; the object, not of christian, but of deistical adoration. This we have seen in the sanctification of decadary festivals by the convention; of June 8th to the eternal, and of every other tenth day to one of the moral virtues he delights in.

Ver. 14. *The second wo is past: and behold the third wo cometh quickly.* The second wo is evidently

* Rabaut de St. Etienne in his History of the French Revolution, b. i. p. 28, enumerates the opponents it had to encounter. 1. Nobles. 2. The Military. 3. Privileged persons exempt from certain imposts. 4. Priests. 5. Monastic orders. 6. Farmers general. 7. The Law. These formed *La haute Nation*. The French nobility itself also was divided into seven classes. 1. The higher order of the clergy. 2, Les grands Seigneurs. 3. Presentés Connus. 4. Presentés Inconnus. 5. Non-Presentés. 6. Anoblis. 7. Gens moins que rien, i.e. all the new nobility.

evidently the fall of the French church: at no long time after which, cometh the third wo, the total overthrow of the apostacy; when the whole world shall become subjects, not of the wild beast and the Babylonish harlot, but of our Lord Jehovah, and his anointed; when the heathen who shall have been enraged, shall be judged; they who have feared God's name, rewarded; and the destroyers of the earth in their turn destroyed.

Many probable conjectures might be offered on the instantaneous desolation of Babylon, xviii. 8, 10, 19.—her being hated and consumed by the ruling power of those nations (in whatever hands it may happen to be placed at the time) which have hitherto supported her, xvii. 16.—on the wine press of the wrath of God to be trodden *without the city*,* xiv. 20—the capture of the *wild beast* and *false prophet*, or apostate clergy, xix. 20. But these things time will unfold, with encreasing perspicuity. Struck with the prophecy before us, and its accomplishment in the French revolution, I have
made

* A dispute may arise between the members of the present confederacy and Russia, about the balance of power, and the dismemberment of Poland, a country out of the bounds of the western empire.

made haste quietly to communicate my sentiments, that others may be led by the perusal, if not to approve, to form a better judgment: being ever anxious to add even one grain to the mass of evidence in favour of our most holy religion, which from infidelity on the one hand, and ecclesiasticism on the other, seems in danger, without some divine interposition, such as the completion of ancient prophecies in our day, of falling under entire misconception and neglect. What is now offered, is intended merely as a foul copy, to be blotted and interlined, by the corrections of any learned and judicious friend to revelation, as it may be expected that future occurrences will make a second impression of this little tract indispensibly necessary. The author will esteem himself highly indebted to any liberal minded critic, who will favour him with animadversions, and farther hints upon this most important subject, addressed to him at his publisher's.

July 29, 1794.

A P P E N D I X.

No. I.

The period at which the degradation of the witnesses, in a community calling itself christian, commences, is at the council of Nice, A.D. 325. But as nothing arrives in a single instant, at its greatest depravity, so the principles of christianity have been gradually debased; and succeeding centuries have deviated farther from the evangelical model, than those which immediately preceded them. On the other hand, reformation has advanced by similarly progressive steps, and tyranny and intolerance are by degrees wearing away. If to the æra of any singular encroachment upon gospel-liberty, we add 1260 years, we shall be brought to a period of as singular a reverse and improvement. By adding to the above-mentioned A.D. 325 our cycle 1260, we come to the year 1585, in which the English ratified their alliance with the Dutch, and effectually enabled them to retain their civil and religious independence. At the same interval of 1260 years, computed severally from each of the general councils, whose religious ordinances were enforced by the emperors; and which were therefore steps in the progress of
spiritual

spiritual tyranny; corresponding events have occurred, whereby the restitution of religious liberty has been as singularly promoted. The second general council was held in 381, the third in 431, the fourth in 451, by adding 1260 to each of these numbers, we come to 1641, the year in which, (in our own kingdom) the courts of star-chamber and high-commission were abolished, and the english civil war in defence of liberty commenced—to 1691, in which Ireland was reduced, and the throne of William iii. established—and to 1711, when the convocation, in the case of Whiston, received a wound it never will recover.

If to the year 514, in which an army was first raised in the catholic cause, we add 1260, we shall arrive at 1774, in which the rupture took place between Great Britain and America, and ended in the total emancipation of the latter.

A.D. 529, Justinian published his code, in 533, his Digests and Institutes, and soon after, his Novels. These composed the body of imperial civil law; a system respected in the west ever since the 12th century. But 1260 years after the first of these periods, 1789, the first constitution of France was accepted; and 1260
after

after the latter, the convention decreed the present. The work of the emperor incorporated and ratified the edicts of individual despots,* that of the French compiled a body of laws, which owed their force to the consent of a free people.

The utter overthrow of the empire of the Arian Vandals in Africa, by the orthodox army of Justinian, was accomplished, A.D. 533; the conquest of Burgundy, by which the late kingdom of France was compleated, and the catholic faith established

* ‘ Both these codes of law, *civil* and canon, however highly they have been extolled, are founded, in regard to religion, on false principles, manifestly unjust. The civil law pretends to regulate religion, on the ground of possessing the soil:—Both codes are oppressive in the extreme: and the crime called heresy, which is a differing from the domineering party, was punished with an exclusion from all civil rights. Heretics could make no wills, nor acquire any thing by the testaments of others: they could not be admitted to any dignities, offices, or communities: they could not avail themselves of any courts, or derive any benefit from laws: their friends could not obtain decent burial for them: they were exposed to popular contempt and hatred; in some cases to banishment, in others to imprisonment, confiscation of property, and ignominious deaths.—The ruling party declared themselves the only christians, for they believed the trinity; and all the rest were heretics, bound over to present and eternal perdition.’ *Robinson’s Ecclesiastical Researches*. p. 143.

established throughout that extensive domain, A.D. 534.* These events took place exactly 1260 years previous to the years 1793, 1794, so fatal to the gallican monarchy, and anti-christian superstition. By this induction of particulars we have abundant reason to be satisfied with Mr. Evanfon's mode of calculating the 1260 years; and may rest assured that the system once so formidable to every interest of truth, religion, virtue and humanity is on its decline; and having answered the purposes of providence in enduring it, will speedily fall, to rise no more.

No. II.

Let us hear in what manner the historian represents the present state of affairs, and the effect of the war, in France. 'The melancholy truth is, that the combination of their enemies is the very circumstance that gives them [the French republicans] strength; and our prosecution of the war defeats its own ends; if

* Millot. Hist. mod. vol. i. Gibbon, vol. vi. p. 328. 8vo. dates the final conquest of Burgundy by the Franks, A.D. 532. The chronological table, subjoined to the Universal History, under A.D. 532, says, 'The Franks break the peace with the Burgundians, and, under Childbert and Clotharius, drive Gundemar out of his kingdom, and *in less than two years*, make themselves masters of it.'

if those ends be really as they are avowed, for crushing the French republic. Strong, violent, and sanguinary measures are the only means by which they can forward and strengthen their present revolutionary government: and the war alone can supply them with plausible pretexts, and ready opportunities for carrying them into execution. Whatever may be the ultimate views, or in whatever point of novelty they may wish to rest their future government, the previous necessary step is a total and radical change in the principles and habits of the nation. The war enabled them to confiscate the property of every man they chose to suspect; it supplied the treasury with all the specie that was above ground in the kingdom: the war drew off from sober industry the active citizens; it inspired them with a spirit of barbarism and ferociousness; the war united all jarring interests at home; it infused into men a pride in becoming unlike their enemies; it prompted them to renounce and revile the idea of religious [christian] worship, and shake off the last link of the chain that had hitherto connected moral virtue with their social engagements. [*Quære?*] The war had cheapened the value of their lives, and worked them up to a delight in bloodshed: the war had converted the most tyrannous acts

of

of cruelty and injustice, into the necessary exertions of republican virtue and energy.' *Plowden's last twenty months*, p. 317. 'It has been generally remarked that no revolution, which had liberty for its foundation or pretext, was ever disgraced by so wanton an effusion of blood, by so many sanguinary executions, such inhuman massacres, so much rancour and persecution of every kind.' *Impartial Hist. of the late revolution in France*, vol. ii. p. 336.

No. III.

Decree of the Convention, May 7, 1794.

1. The French nation acknowledges the existence of a supreme Being, and the immortality of the soul.
2. It acknowledges that the worship worthy of the supreme Being consists in the practice of the duties of man.
3. It ranks among those duties the detestation of treachery and tyranny, the punishment of traitors and tyrants, the succouring of the wretched, respect for the weak, the defence of the oppressed, the doing to others all possible good, and shunning of injustice towards any one.
4. Festivals shall be instituted, to recal man to a recollection of the divinity, and to the dignity of his existence.
5. These festivals shall be named after the glo-

C

rious

rious events of the French revolution; those of the virtues the dearest and most useful to man, or the most conspicuous benefits of nature.

6. The French republic will annually celebrate the festivals of 14 July, 1789—10 August, 1792—21 January, 1793—31 May, 1793.

7. On the days of the decades the following festivals shall be established—To the supreme Being—to nature—the human race—the French nation—the benefactors of humanity—the martyrs of liberty—liberty and equality—the republic—the liberty of the world—the love of the country—the punishment of tyrants and traitors—truth—justice—modesty—glory and immortality---friendship---frugality---courage---sincerity---heroism---disinterestedness---stoicism---love---conjugal love --paternal love---maternal tenderness---filial piety---infancy---youth---virility---old age---misfortune---agriculture---industry---our ancestors---posterity---happiness.

8. The freedom of religious worship is maintained.

9. Every aristocratical and other assembly, subversive of public order, is suppressed. 10. In case of disturbances, the motive or occasion of which may consist in any particular mode of worship, those who shall excite these troubles by fanatical discourses, or counter-revolutionary insinuations, and those who shall cause them by insinuations

insinuations as unprovoked as unjust, shall be equally punished by all the rigour of the law.

11. On June 8th, a festival shall be celebrated in honour of the supreme Being. *Star*, May 20, 1794.

Of the festival held on the 8th of June, in honour of the eternal, a most interesting account was published in the daily papers, about the 24th or 25th of June, 1794.

THE END.

